small baker's scoops and row facing the front in contrast to the French who turn their backs to where they are going. These pirogues have no more draft than a small boat, no deck, or storage place, and no cover to keep beds, flour, and other goods dry other than an umbrella made of palm leaves and put over the blocks used to haul the pirogues up on the beach.

The man who organizes the voyage is captain of the pirogue, even if it does not belong to him. He gives all the orders of departure and return, and the others rely on him.

They use no dial or compass at sea. During the day they steer by the sun and at night by the stars, of which they have (knowledge). When they land, they make shelters against the rain where they may hang their beds. We call these ajoupas, which they make with banana or wild plantain leaves, or any other convenient ones: men render their father-in-law this service. They redden the back of their pirogue with a red earth that they say is the dung of a large snake they call aloubera, and which lives in a fearful cave.

[647]

CHAPTER VIII

The Labors of Our Savages and First of The Men

512 They all get up very early, before dawn, and bathe in the stream,
462 after which they light a fire in the great hall and chat while warming themselves. Some of them play the flute, although they know nothing about playing. When day arrives the women bring the men whatever they have to eat. That done, some go fishing, others clear woods to make gardens for planting manioc or sweet potatoes, others work on their canoes, and still others make little objects of handicraft
415 after their fashion, such as the katouli [catoli]. This is a type of
[462] basket which the women carry on their backs by means of a cotton strap which they loop around their forehead, in contrast to our manner of using two straps which go under the arms and over the shoulders. These catoli are not closed behind, because the women secure whatever they put in by tying it with cords which are passed through holes on the two sides. Also, they make long baskets which fit together, the top one forming a cover for the bottom one. They make double

411 the sap which comes out is pure poison. They dip their arrows into it. [67] There is another kind of arrowhead made from the tip of a ray's tail. This is the most dangerous arrow because it is sharp at the end and swells after it enters. Besides it is saw-toothed, and is of itself poisonous. [90]

415 The catâoli is the carrying basket of the Carib women woven with rush called oüalloman. This basket does not look like the baskets of France. It has a rather large bottom and is completely open in the front. The two sticks are fastened with mahot bark four fingers wide which then passes around the head and is supported by the forehead rather than by the arms. They carry articles in it by tying them firmly with a small cord. They carry cotton hammocks, manioc, and other things. These would not stay inside unless they were fastened. Each woman has her own. [111] With regard to [487] lighter burdens they bend the elbow against the side and carry them with forearm upright, the hand opposite the shoulder, as when they carry calabashes full of oüicou. [124]

The iamânti is a double basket lined between the two walls with cachibou leaves. This basket is made of a reed called ticasguet. They also attach the sails of their canoes to this reed. [267] They pass two strings into the interweaving of the basket in order to tighten it. They also do the same with a crudely made basket covered with chibou leaves. This is used as a mold for the other basket made over it which they fasten with sticky strings. [147]

[352] The matoûtou is a small table woven of oüalloman reed. It is very neatly made and rests on four little sticks half a foot high. They make an offering by spreading cassava on this table and placing a calabash full of food on it. [357] Some ibichets [sifter, seive] are used to strain oüicou and the holes of this kind are close together. There are others used to sift manioc flour, the holes being square. The Caribs make them with oüalloman reeds. There are two shapes of sieves, round and square. The square shaped ones are more convenient because they are mounted on sticks which support them. [189]

415 252 The Carib manioc press is called mâtabi. It looks like a long stocking, and is woven of oüalloman. It is hung by its upper end. When filled with manioc flour it has the appearance of a snake and also the name of one. The Caribs pass a large stick through the lower end of the press, (one end) of the stick being stuck under and held by a piece of wood. The upper end (of the stick) is loaded with some

5: Rouse E-4 (no date) 1948 ST13 Callinago ST13 (1650-1700)

501 person; it had a flat stern and served mainly for fishing. The rafts consisted of a series of logs, lashed to two transverse bars.

The pirogues and canoes seem to have been better finished than the *Arawak* canoes. Their sides were smoothed, polished, and often painted to represent Indians or maboya spirits. In historic times (and perhaps earlier) the pirogues had three masts and the canoes two, each supporting a sail made from cotton or from palm-leaf matting.[8] The paddles were spade-shaped, like those of the *Arawak;* that of the steersman was one-third longer than the rest (pl. 94).

484 [726] When on a raiding expedition *Carib* men traveled alone, taking only several women to prepare their food and to paint them with urucú. Otherwise men, women, and children traveled together. They carried their hammocks and kitchen utensils and landed at night to build temporary sleeping shelters.

484 789 The *Carib* were quite superstitious about traveling from island to island. While at sea they ate no crabs or lizards and drank no water, for fear of not being able to reach land. They were careful, too, not to spill fresh water into the sea, for they believed that this would cause storms and a swelling of the water. When passing a place where *Carib* had previously been drowned they threw overboard food so as to prevent the dead people, now living at the bottom of the sea, from causing them to capsize. Upon the appearance of a storm cloud they all blew into the air and waved their hands to drive the cloud away. When it did become stormy they chewed manioc bread and spit it into the sea and air to appease the spirits (omicou) who were causing the storm. If the wind were unfavorable, an old man would shoot an arrow at the prow of the canoe in order to make the canoe go straight as an arrow. The *Carib* never named or pointed at the land which they were approaching, for fear that they might not be able to get ashore.

● [482 854] The people traveled by foot when on land, felling a log or using small canoes to cross streams. Burdens were carried in baskets on the back; babies were suspended in little hammocks strung around the mother's neck.

MANUFACTURES

285 **Basketry and weaving.**—Next to canoes the outstanding *Carib* artifacts were baskets (pl. 94). The men made these from *Latania* leaves, which they split, scraped with mussel shells, and plaited together. Often the baskets had double walls, separated by a lining of leaves which made them watertight. Some, made large and pyramidal, were used on the back as carrying baskets. Others, which were small, rectangular, and provided with covers, served for jewel boxes. They were supplied with a cord to be attached to the gunwales of the canoes, so that the basket would not be lost

[8] Some sources say the pirogues had topsails as well as the usual square mainsails.

6: Taylor E-5 (1930-1937) 1938
ST13 Callinago ST13

285 415 (5) Latanier (*Thrinax* sp.), a fan-shaped palm which seems to have been used in the past, according to old authors, much more than at the present time, having then served in the manufacture of tables, squeezers, and even baskets. Perhaps the palm has become scarcer, or it may be that the authors were mistaken. Within the reserve its use is confined today to broom making, and to plaiting and sewing its septae into a sort of game basket (fig. 24) they call "djokom". The people in another part of the island (Penville), where there used to be many and still are a few Caribs, also make of latanier a kind of sack which they use for pressing their manioc.

FIGURE 23.—Shoulder basket.

(6) Bamboo is used as well as for the round baskets mentioned in (4) for making sambwa, a kind of round basket with narrowed mouth, used for carrying fish caught off the rocks. It is also employed as an alternate to cotton thread in making [227] kali, a local variety of fish pot or landing net used for catching flying fish (fig. 25). The sambwa is, except for its shape, of similar construction to the round radial-type baskets and has a cord handle. The kali

FIGURE 24.—Game basket.

have a bamboo frame and handle and an open hexagonal mesh (similar to that of the panier cocaille) of cotton thread or bamboo.

285 [352] (7) Simple roll-up mats (fig. 26), on which children or others may sleep, are made from the balizier leaf, dried and bound together horizontally to the required length by Bromelia twine.

(8) Bakwa (*Pandanus* sp.) and (9) vêtiver (*Vetiveria odorata*), imported, one from the Pacific, the other from the East Indies, and used here for plaiting hats (an industry of obviously foreign origin) and occasionally for covering huts and shelters.

415 blacks and European creoles still use it today, not only in Dominica,
285 but also in Guadeloupe and in Martinique. The Caribs, as a matter
[439] of fact, make these baskets not only for their own use, but they also sell them in order to obtain articles which they need, knives, hatchets, pieces of cloth, alcohol, etc. The Caribs formerly used the matatou, a kind of square coverless basket, supported by four feet, and the
[442] catoli, a kind of hod used by the women to carry potatoes, bananas, fish, and other food products to the hut.

262 The diet of the Caribs is however not complex; it is almost ex-
528 clusively vegetable, and is supplemented from time to time by a few crabs or by fish. The plants they eat are cultivated by them or are gathered in the forest. The most important are the yam, Dioscorea sativa, the sweet potato, Convolvulus batatas, the Caribbean cabbage, Colocasia esculenta or Xanthosoma sagittaefolia, and finally the cassava, Manihot dulcis and Manihot edulis, from whose roots they extract farina with the aid of a very primitive press and which is used by them in making the cassava, a kind of baked pancake which formerly took the place of bread in all the Antilles. The trees which supply them with fruits are numerous: these are the mango-trees, the guava-trees, the coco-nut trees, the banana trees, and the famous bread-fruit tree, Artocarpus (1) incisa, imported from Asia and Polynesia but

1. From ἄρτος, bread and καρπός, fruit.

long since acclimated in the Antilles. The forest supplies them with
[439] another article of exchange, a tree, (called the "Bay tree" by the English) whose leaves they gather, which are taken to Roseau and thence sent to Europe or the United States, where an essence is extracted for use in perfume-making.

262 Meat is an unimportant part of their diet and the few animals
[23] they raise; pigs of Spanish or /139/ French origin, and domestic
439 poultry, hens and ducks serve more as articles of exchange than as
266 food. Even formerly when they did not object to human flesh, it seems that they used it only rarely; when following a war they had massacred a large number of enemies, they thought it only fitting to eat them. Furthermore, Father Labat is full of indulgence towards them on this point, and although they had once offered him the smoked arm of an Englishman, probably the remains of a feast, he finds it hard to apply to them the epithet of cannibals.

13: Hodge & Taylor N, E-5 (1930-1956) 1957
ST13 Callinago ST13

parts of these islands, continued to live by hunting, fishing, and food-gathering, with a minimum of horticulture in burnt forest clearings; and kept up their trade-excursions to the Guianas until well into the nineteenth century.

Division of labour was as follows:

Women	*Men*
planting, weeding, reaping, food-gathering.	felling, burning, and clearing land.
preparation of food, drink, oil, paint.	fishing and hunting.
carrying of water, fuel, food.	house construction.
making: pottery	making: dugouts, paddles, masts, and sails
cassava griddles	bows, arrows, clubs, and blow-tubes
calabash-vessels	stools, mortars and pestles
« teeth » for stone-chip graters.	cassava-troughs
spinning cotton thread (with spindles).	grater-boards
weaving hammocks.	cane-presses
	carved wooden and moulded waxen figurines.
	spinning bromelia twine (on leg).
	weaving all basketry.

While all women were supposed to acquire such accomplishments as the making of pottery, the spinning of cotton, and the weaving of hammocks, some of the men's work was more specialized, particularly with regard to the building of dugout canoes and to basketry. The latter craft had been carried to a degree of perfection and artistry rendered possible only by the fineness of the principal material used (*Ischnosiphon arouma*). Most complicated as to construction is the long tubular cassava-press (*ruhéme*), to make which a knowledge of various techniques and patterns is required. Sifters are of a more-or-less open « hourglass » twill, and are round in shape. Back-baskets or « carry-alls » (*kutéuli*) were of two kinds, the commoner consisting of a back, two sides, and a base, woven in « hourglass » twill, and mounted on a frame that made it possible to rest the load without lowering it to the ground. These were supported when in use by a band passing over the bearer's fore-head. Lattice-type, hexagonal weave containers for food and offerings were

13: Hodge & Taylor N, E-5 (1930-1956) 1957
ST13 Callinago ST13

W. H. Hudson & Douglas Taylor, *The Ethnobotany of the Island Caribs of Dominica.*

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A FAMILY of CHARAIBES, drawn from the Life in the ISLAND of St VINCENT.

Fig. 5 – A Carib family, drawn from life, in the Island of St.Vincent (From an early engraving).

[opposite p. 529]

13: Hodge & Taylor N. E-5 (1930-1956) 1957
ST13 Callinago ST13

A 824 **Cocos nucifera** Linnaeus, Sp. Pl. 1188. 1753.
Coconut Palm. — *palmea* (from Spanish *palma*).

The coconut palm is grown on all tropical coasts. Its center of origin is controversial although the plant is probably native to the Old World. Hundreds of uses are recorded for various parts of this plant, which is considered the most valuable of all palms. Du Tertre (15) records the species as established in the French Antilles in the seventeenth century.

Coconuts are an important product of Dominica and several estates have been devoted to their culture. The Creoles utilize [272 262] the green «jelly nuts» as a refreshing drink and the flesh of the mature fruits for food and oil. The husks supply a fiber, coir, [283] employed for local cordage.

Coconuts are cultivated by the Island Caribe who use the large [342 252] leaves for thatch, and the endosperm as a source of food and oil. The latter is obtained by grating and boiling the flesh of the nuts.

Specimen citation: no herbarium material collected.

Euterpe dominicana L. H. Bailey, Gent. Herb. 4: 375. 1940.
Palmiste, Palmiste franc, Manicol. — *sáse*.

A tall slender palm endemic to Dominica and common throughout moist mountain forests, chiefly at middle elevations.

Often felled by Caribs and other woodsmen for the sake of [260] the palatable coeur-palmiste («cabbage» or «heart») which they extract from the cylindrical crown of the tree, and which is eaten either raw or boiled. The leaves of young specimens, folded and [342] plaited, are used for thatch. Ridge-caps (or covers) for dwellings are sometimes made from the wood of this palm by merely splitting the trunk in two. The rotted trunk serves as a refuge [262] for the fat white edible grub (*sámde*[11]) of the palm beetle (*Calandra palmarum* Fabric.). The reddish colored prop-roots (racines palmiste) of this palm are cut, peeled and scraped, then split [285 ● 481] into two or three strands and utilized for the manufacture of shoulder carry-alls (*sáka*, literally «a basketry lattice or trellis-[273] work»). The making of palm wine from this species has been

[11] Although the grub of the palm beetle is more frequent in this palm of the mountain forests, it also lives in the rotten bole of the coastal *sáuka* (*Rhyticocos amara*). Jacquin (33) also records the roasting of this «delicious» insect morsel, which is often eaten raw or roasted by the modern Carib.